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Vedic Magazine

AND

GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

CONTENTS—KUAR 1967.

		PAGE.
I.	The Advent of the Redeemer:—By An Indian Nationalist	1
II.	The Vedic Conception of Government:—By S. D. S.	18
III.	The Gurukula and its Infinite Possibilities of Expansion :—By Professor Mahesh Charan Sinha B.A. M. SC. (U. S. A.)	30
IV.	A few Thoughts on the Ramayana:—By Mr. G. A. Chandarvarkar	38
V.	Comments and Criticisms—Christianity and Vedic Dharma :—By Mr. Kanshi Ram Pleader ...	46
VI.	Editorial Reflections:—The Situation ...	51
VII.	The Gurukula Samachar	66

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THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

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THE ADVENT OF THE REDEEMER.

(I)

The Rev. C. W. Scott-Moncrieff M. A., late warden of St. John's College, Auckland, N. Z., recently delivered a lecture on the mission of the Theosophical Society, and predicted the advent of a Jagat-Guru or world Redeemer in the not distant future. He said :—

"There are many throughout the world, men of different races and religions, men looking from different points of view, who look for the coming of a Great Teacher. So to-day in India wanderingpreachers foretell the near coming of the Jagat-Guru, the world-Teacher. The thoughtful Buddhist, if you press him, admits that the coming of Maitreya Bodhisattva may not be far off. The Mohamedan looks for the appearance of a great Prophet who shall reconcile the religions of the world. Different Christian preachers and sects proclaim the near coming of the Christ and the

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end of the age. And then again, from the standpoint of a thoughtful man of science, a writer like Sir Oliver Lodge hails the near advent of a great Teacher, the sound of whose approaching footsteps some ears are already quick to catch. Now can so universal an expectation remain long without fulfilment ? And what if all are right ? What if the Lord Maitreya, the Bodhisattva, the world-Teacher, the expected Prophet, the Christ, of whose second advent some Christians yet cherish the hope, be one and the same Teacher, Guide, Inspirer of the whole world's spiritual life, Wisdom-Truth, Lord of Love and Compassion, He whose name is Kindness?"

He further said :—"And now if you have followed me so far in the survey I have attempted to give of the world's changing thought, scientific and religious, I think you will agree with me that, if there be indeed such a Teacher, such a Great One, one who is not the private possession of any separate sect or religion, but the Light of the world, and if in very truth He be coming soon, the nature of His work, when He comes, may be summed up in these words : "The reconciliation of the great religions with one another, and the reconciliation of religious and scientific thought."

Again :—

"Men want the great teachings of Reincarnation and Karma, the possibility and the eventual certainty for every human soul of Christhood, the Beatific Vision, Moksha, Nirvana—the name matters not, the thing is the same."

And again :—

"This Great Teacher will introduce a civilisation purer, more self-controlled, more spiritual, more humane more tolerant and brotherly than our civilisation of to-day."

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Now there was an ancient prophecy among the Jews that the World Redeemer would come, and they kept eagerly waiting for Him. "But lo! when He appeared before them, they knew Him not." And the present conduct of the leaders of the Theosophical Society puts one in mind of the ancient Jewish people or rather of the Foolish Virgins in the Parable "who watched for the coming of the Bridegroom the whole night but went to sleep just as He came and passed by them."

The World Redeemer has come and gone. He was Rishi Dayananda, the Teacher, the Guide, the Inspirer of the whole world's spiritual life, the embodiment of Wisdom-Truth, the Lord of Love and Compassion, he whose name was Kindness (Dayananda).

"Redeemer of the world he was in sooth,
Mightier than Shankara, and reformer true,
Equal to Vyas in learning, Buddha's peer,
Prophet and saint and scholar roll'd in one.

"He had a master mind, a soul of fire,
And milk of human kindness fill'd his breast,
Error he hammer'd hard, but did protect,
Virtue and justice, truth and innocence;

"Upholder of true faith, a prince of peace,
A veritable sight-bestower on the blind,
Helper of orphan and of widow'd girl,
Vice's sworn foe, but Virtue's constant friend;

"Emancipator of the human thought,
Who set the seal of Reason, Budhi's test,
On ev'ry question pressing to be solv'd,
Killing blind faith which kept us all enthrall'd;

"He brought us wisdom of the higher sort,
Opening the founts of inspiration true,

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Giving new ideals to the world at large,
Ush'ring anew the dawn of consciousness,

"And larger life he conferr'd on mankind,
By widening prospects of a pure faith,
Destroying sin which tends to stop outright.
The rolling wheels of this great Universe,

" And he has sown the seed which promises,
To yield rich harvest and a goodly fruit,
Uprooting error, bringing righteousness,
Back to the paths forsaken long by man."

Verily, the Jagat-Guru has come and gone. But the this materialistic world saw him not. And he has produced " a new sense of Brotherhood, given a fresh impulse to the upward-striving spirit in humanity, and a higher world—consciousness has manifested itself through Him." And he has introduced " a civilisation purer, more self-controlled, more spiritual, more humane, more tolerant and brotherly than our civilisation of to-day."

Here let us pause for a moment and see what the much vaunted civilisation of to-day really is. A high-minded Englishman writes from London as follows:—

" Mr. Roosevelt is anxious to civilise barbarism in Asia and Africa. He is, if not the light of the world, at least the light of America, and though he may seek solace in the fact that every light while it illumines distant space, always throws a shadow about its own base, he was expected to know better. Mr. Roosevelt may be the light of America, but the week's events have proved that there are few darker spots in the modern world than certain portions of America itself. In the first place, even barbarism will be ashamed of the things that have been done in the course of last week at Reno. Mr. Roosevelt cla[illegible]" superior civilisation for himself and his

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country, but his own people have proved what room for improvement there is in the soul of that very civilisation of which their ex-President posed before all the world as the great apostle and prophet. The match itself was a sign and symbol of barbarity. In Pagan Rome they enjoyed the fight of man with lions, and civilised men and refined women crowded the amphitheatres to see the exciting scene. In Christian America they don't have bull fights like the "semi-civilised." Spaniards, but they enjoy the sight of fighting men, not in jest but in earnest, andfighting each other for fabulous pecuniary stakes. That thousands of men and women could enjoy the sight of one man trying to beat another man by a number of regulation knocks itself showed how the brute lurks still underneath all our fine-cut clothings and conceit of culture. People do not enjoy that which is not essentially in themselves. The man who has no poetry in himself can never appreciate or enjoy poetry. He who has no music in himself cannot enjoy music. He who has no religion in himself finds all religion to be disgusting superstition. Similarly, the people who have still the brute in them, hidden away, perhaps, but still here in the very depths of their being, can alone enjoy or appreciate the brutal competition of boxers or wrestlers."

So much for the American civilisation of to-day. Let us now see if the modern European civilisation fares any better. A well-known Britisher gives the following sage advice to the Indian people:— "There are two ways of gaining the whole-hearted esteem of an Englishman. One is to contend valiantly with him in battle. But that accomplishment leaves you poor in knowledge and in worldly goods. The other plan, the surest, is to work hard, as he (the Englishman) generally does, and *make lots of money. The possession of money is a guarantee of good behaviour and almost entirely leads to the enlargement*

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of political abilities and to prudence in the use of franchise." The italics are ours. No comment is needed.

Let us now analyse "the white South African civilisation" and see if it can stand the test. This will best be done by giving a few quotations from the deeply pathetic article of Mr. H. S. L. Polak F. T. S., entitled "Brotherhood; As understood in South Africa", published in the May number of the *Theosophist*. Mr. Polak writes:—

(1) "Last year regulations were published denying to Indian children the possibility of education in any Government institution beyond the age of fourteen years. On the pretext of economy a blow has thus been struck at the intellectual development of an already badly-hampered section of the population".

(2) "Indians are excluded from the Civil Service, and the highest Government post that they can occupy is that of a badly paid interpreter or teacher, and Indian teachers are deprived of the benefits of the recently created Pension Fund".

(3) "Although Indian labour has redeemed Natal from becoming a desert and has turned it into a fruitful garden, the Unoccupied Lands Act confines "beneficial occupation" to lands in the possession of a European owner, whilst Indian lands have to pay a four-fold tax".

(4) "Liberty must be paid for; equality is a vain dream; fraternity does not exist."

(5) "Natal and the Cape Colony would have excluded Moses of Asia, Jesus of Asia, Mohammad of Asia, Buddha of Asia, Shankara of Asia, Confucius of Asia, because they could not pass a South African culture test. Orangia and the Transvaal would have excluded them because of their race, because they are Asiatics."

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(6) " They have reduced the local Indian community to a status lower even than that of their own aboriginal native servant."

(7) "The Indians are classed with illiterates, criminal, paupers, lepers, prostitutes, procurers and lunatics."

(8) "Thus from the cradle to the grave, the Indians, British subjects and citizens of the British empire though they be, are made to feel the burden of race inferiority, of race-hatred and colour-prejudice."

Now this is the much-vaunted civilisation of to-day. Analyse it and what do you find? Pure greed, undisguised materialism, and spiritual stagnation. But *greed of gain* in the most prominent characteristic of modern civilisation. The late lamented Pandit Gurudatta Vidyarathi M. A. called it *Pecuniomania*, and described it in the following significant words:—

"See, what a wreck of noble feelings this *love of money* makes. Duty clashes with interest. Evils are shielded under the suppressing power of Mammon. The dictates of higher human nature are cruelly set aside and trampled under foot. Physicians, instead of disseminating the knowledge of physiology and making the laws of public health, disguise even simple diseases and medicines under the garb of foreign names, and the modes of their preparation under the mysterious symbolism of prescriptions. The numerous host of physicians, now existing in the country, instead of wisely administering to the destruction of disease and blooming of cheerful health, earnestly pray, every day, that men endowed with purse and power to pay, should fall sick oftener, and suffer more frequently. Lawyers, instead of breeding feelings of peaceful friendship and encouraging reconciliation, create feud and strife and fan the flames of haughty pride or revengeful animosity. Tradesmen, instead of administering to the wants and needs

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of the people, and regulating with justice the law of demand and supply, get all they can and give as little, keep their trade recipes secret or patented, and delude the ignorant consumers with adulterated materials. Even the preacher or the clergyman, whose business it should be to bestow consolations of simple truth and morality, and to shed the sacred blessings of religious piety and spiritual light, revels in the grand *money-making* scheme of winding up his lengthy, gloomy, affected, hypocrisy-infected sermons with mysterious nonsense, which he himself does not and cannot understand.

" It is not thus alone that urged by the society-born instinct of hoarding money, the physician and the clergyman, all alike, are led to the perversion of their duty and avocation- More serious still are other evils into which the society is plunged, but for the possession of wealth. There is the rich wine-dealer. or the opulent tobacco or opium-seller, suffered to live and flourish by his trade in society, and no one even casts a look of disgust or disapproval at him, simply because he is rich. There are thousands of poor innocent people charged with crimes they never committed, and are punished, but the wealthy culprits, armed with bribe or corruption, influence or intercession, escape with impunity. In spite of the inspiration of the poet and the philosopher to the effect that all mankind are kin, in spite of the weak whisperings of pure religion that all are children of one common Father, there is the wealthy class fostering inequality by its constant aggressions, oppressions, iniquities and tyrannies inflicted upon the weak and the poor. Under the strong infatuation of money, even the graduating student forsakes his tastes and inclinations, if he has any, and althogh fully confident of his intrnisic unfitness for the profession he chooses, he rushes into medicine, law, engineering and service, and floods the world with the consequences of his iniquitous calling. And the

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newspaper writer, who is never ashamed of calling himself the leader of public opinion, without a pang delivers up his conscience, and feeds the vanity of the party that supports him. Read the degenerate newspaper literature—for newspaper literature is seldom reforming, regenerating or elevating—and you will see, how little is devoted to sound advice, true leadership, or to the cause of *justice* and *truth*, and how much to party-feeling, sentimentalism, race prejudice, selfish bias, and wilful misrepresentation. All benevolence and disinterestedness is affected for mere show and ceremonialism, and in truth and in heart, exchanged for base selfishness and combatant sectarianism. Is this humanity?

"The conclusion that irresistibly flows from the above consideration is, that the *love of money* is now-a-days a disease, a form of insanity. Modern science of pathology would be imperfect and incomplete without a record of this discovery of the widest-prevalent malady, that at present infects society and saps the very foundation of morality and religious feeling.

"This disease is to be styled "PECUNIOMANIA", for like other forms of insanity, it produces destruction of mental equilibrium and generates incoherency of thought; it communicates an irrevocable bias in one direction, withdrawing the human mind from all other channels of activity and exercise; and, lastly, it creates an over-excited condition of the whole system, incompatible with moderation, or normal exercise of functions. Like many contagious diseases, cholera and the like, it spreads its germs of destruction most profusely, and most widely, and is easily caught by the susceptible organisation of man. And like hereditary diseases, this is also easily transmitted from father to son, from brother to brother, and from companion to friend. Hence:—*Pecuniomania is a disease of the type of Insanity, very contagious, transmissible by hereditation, incurable or hardly curable, of the most virulent type*".

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It will thus be seen that the modern European civiligation is essentially *materialistic* and therefore *Godless*. And can it be the foundation upon which to build a satisfying and soul-consoling philosophy of life? Can it lift man from the animal towards the spiritual plane, and enable him to claim his birthright? No. The Western civilisation has been weighed in the balance and found wanting.

And it was at a supreme crisis in the history of the world in general and the history of Aryavarta in particular, when the frail barque of humanity was well-nigh submerged beneath the dreadful breakers of *materialism*, that the Almighty Father in his infinite mercy sent a pure and pious soul in the world to lift it out of the "Slough of Despond" into which it had fallen. This great soul was Rishi Dayananda, the Jagat-Guru, the Redeemer of the world. And he introduced a civilisation purer, because based upon moral and spiritual principles, more self-controlled because founded on the adamantine rock of *Brahmacharya*, more spiritual because consonant with the needs of the soul rather than with those of the body, more humane because grounded in the noble principle of *ahinsa* or harmlessness, more tolerant and brotherly because responsive to the pathetic wails of a suffering creation.

And this marvellous civilisation which the Rishi has introduced is based upon the eternal rock of the Veda which is the Fountain-head of Religion, the Ancient Wisdom, the Absolute Truth, the Original Revelation, and Science of Sciences, the True Doctrine, the Good Law, the one All-embracing and All-satisfying Philosophy.

We will know make a few quotations from the writings of Swami Dayananda to prove the truth of the remarks we have made. These extracts will give us the *creteria* of true religion and true philosophy which are the basal principles of all true civilisation.

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(1.) *Dharma* consists in constantly obeying the will of God by the practice of truth, justice, and righteousness, without prejudice or partiality, as enjoined by the Ve las, at all times and under all circumstances.

(*S. P. Chapter I.*)

(2) Blessed are the men and women whose minds are centred on the acquisition of knowledge ; who possess sweet and amiable tempers ; who cultivate truthfulness and other similar virtues ; who are free from vanity and corruption; who enlighten the minds of those who are in ignorance ; whose chief delight consists in promoting the happiness of others by the preaching of truth, by generous distribution of knowledge without fee or reward; and who are engaged in altruistic work as prescribed by the Vedas.

(*S. P. Chapter III.*)

(3) He, who observes *Brahmacharya* properly during the first period of his life, acquires knowledge, grows in health and strength, remains free from disease, and attains to the age of a hundred years.

(*S. P.Chap. III*)

(4) By virtue of the highest kind of *Brahmacharya*, a man acquires perfect knowledge, perfect wisdom, perfect strength, mental and physical, perfect development of all faculties and good qualities, shines like the sun enlightening all, and is enabled to master all kinds of knowledge.

(*S. P. Chapter III.*)

(5) The study and teaching of all true sciences, observance of the vow of *Brahmacharya*, acceptance of truth and rejection of untruth ; dissemination of true knowledge ; leading a virtuous life as enjoined by the Vedas ; communion with God ; performance of the *five*

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Great Daily Duties; and doing such other good deeds as are productive of beneficial results to the community at large, such as the development of technical arts &c., All these eight thing go to make a true Brahman. In other words, his person ought to be the sanctuary of Vedic learning and devotion to God. Without the practice of these, an individual is never entitled to be called a Brahman.

(*S. P. Chap. III.*)

(6) Good conduct or righteous living as taught by the Vedas as well by the Smritis, in conformity with the Vedas, is the highest virtue. This is the be-all and end-all of all reading and reciting, studying, teaching aud preaching. Let a men, therefore, always walk in the path of *righteousness*. He who swerves from it can never enjoy true happiness which is born of strict adherence to the conduct of life enjoyed by the Veda.

(*S. P. Chap. III.*)

(7) Equitable dealings, acceptance of truth and rejection of untruth and practice of virtue constitute *the true conduct of life*. This is *Religion* while the reverse of this is *Irreligion*.

(*S. P. Chap. III.*)

(8) It is only those who stand aloof from the headlong pursuit of both wealth and carnal pleasures that can ever attain to a knowledge of true religion.

(*S. P. Chap III.*)

(9) That country alone prospers where *Brahmacharya* is properly practised, knowledge is keenly sought after, and the teachings of the Vedic religion followed.

(*S. P. Chap. III.*)

(10) He alone among the four classes is entitled to be called a Brahman whose knowledge is perfect, who lives

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a pure and virtuous life, and who is bent on doing public good.

(*S. P, Chap III.*)

The essence of the Jagat-Guru's message, when He comes, is pointed out to be (1) the reconciling of religions with one another, (2) the reconciling of Religion and Science, (3) the establishment of righteousness by a fresh proclamation of the Good Law and (4) the revelation of that supreme Science of the spirit whose goal is the knowledge of the Etenal.

1.

Swami Dayanand has *reconciled the religions of the world*; for, he has proved beyond the shadow of a doubt that the Vedic religion is the primitive, hoary religion of humanity, that the other great religious of the world are based upon and derived from the Vedas, that the Vedas are the ultimate source to which all religious knowledge can be traced, and that the founders and teachers of all other religions drew their inspiration from the Vedas which are eternal and therefore the fountain-head of all religion. "I believe", say the great Swami, "in a religion based on universal and all-embracing principles which have always been admitted as true by mankind, which are admitted as such at present, and which will continue to command the allegiance of mankind in the ages to come. This religion is the Vedic religion. It is the primeval, eternal religion of humanity It is above the hostility of all human creeds whatever. All men should therefore believe in the Vedas, for they are the primary source of all religious thought *and thereby cultivate unity in religion.*"

2.

Swami Dayananda has also *reconciled religion and science*. He has proved on the authority of the Vedic texts that the earth moves round the sun, that the planets

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are habitable globes, that the moon borrows her light from the sun, that matter is indestructible and that there can be no effect without a cause. Aud he has similarly established the theory of solar attraction, the principle of gravitation, the revolution of the earth and other heavenly bodies, and the laws of heat and electricity.

We will now make a few qnotations from the writings of the Swamiji, and therely show that he possessed a perfectly scientific and philosophical mind.

(1) In answer to the question: "Is it wise to waste these *odoriferous* things by destroying them in the fire?" Swami Dayananda says:—" That only shows your ignorance of Physical Science, for it is one of its cardinal principles that nothing is really destroyed in this world. You must have noticed that, even when you are standing at a distance from the place where *Homa* is being done, you can smell a sweet fragrant odour in the air. That alone proves that an odoriferous substance put into the air is not destroyed, but is, on the other hand, being rarified, fills the room, and is carried by the air to distant places when it rids the air of its impurities." He further says:—"The scent has not the disintegrating power to rid the house of its impure air, and replace it by fresh, pure air. It is fire alone which possesses that power, whereby it breaks up the impurities of the air, and reduces them to their component parts, which, getting lighter, are expelled from the house, and replaced by fresh air from outside."

(2) "There is a passage in the Rigveda which means "Uksha sustains the moon and the earth." Some ignorant person seeing the word *Uksha* used in the *mantra*, invented the childish story of the bull supporting the earth, because *Uksha* does also mean a bull. But it never entered the head of that idiot as to how a bull could be powerful enough to support such a big planet. *Uksha* here means

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the sun, because he waters the earth through rain; sustains it by solar attraction; and keeps it moving in its orbit."

(3) Q. "Do the earth and other planets revolve or are they stationery?"

A. "They revolve."

Q. "Some say that it is the sun that moves, not the earth, while others say just the reverse. Now which of the two are right?"

A. "It is written in the Veda that the earth moves round the sun. This shows that the earth revolves. Again says the Veda: "The glorious, resplendent sun, who give life and energy to the whole creation—animate and inanimate—through rain and solar rays, and makes all physical objects visible, attracts all other planets, and rotates in his own orbit, but does not move round other planets."

(4) "In each solar system there is one sun that gives heat and light to all the planets composing that system."

(5) "Says the Veda. "As the moon is illuminated by the sun, so are other planets, such as the earth illuminated by solar light."

(6) "Those who say that the sun moves round the earth are ignorant fools. The Vedas clearly lay down that it is the earth that moves round the sun."

(7) "The sun is much bigger than the earth and millions of miles distant from it."

(8) "Those who say that the sun is stationary are ignorant of the science of Astronomy. A heavy body like the sun could never remain in space without rotating constantly."

(9) The sun, the moon and the stars are all worlds inhabited by men and other living beings. The Shatpatha

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Brahman says: "The earth, the water, the heated bodies, the space, the moon, the sun, and other planets are called *Vasus or abodes*, because they are the abiding places of living beings as well as of inanimate objects."

(10) "When the sun, the moon and other planets are abodes like our earth, what doubt can there be in their being inhabited? When this little earth of ours is full of men and other living beings, can it ever be possible that other spheres should be void and empty? Nothing that God has made is useless. How can myriads of other worlds made by Him be of any use unless they are inhabited by men and other beings. It therefore follows that they are all inhabited."

(11) "Everything made by God is beyond human calculation. There are countless suns and solars systems. And each star is a sun, the centre of its own system. Such is the teaching of the Vedas."

(12) Let men, after deep study, acquire a knowledge of *the laws of nature*, and by a proper application thereof, make discoveries in the domain of arts and sciences, and invent machines useful to man. As for instance, if an iron ball or an arrow be filled with such combustible substances as when ignited will produce smoke, which by coming in contact with air or the rays of the sun will catch fire, he will have invented an *Agne yastra*. The fire opened by it will never fail of its effects. It may, however, be rendered useless, if the commander of the opposing army discharges a *Varunastra* which is made of such materials whose smoke is converted into a cloud the moment it comes in contact with air. It then immediately begins to rain and extinguishes the fire. Likewise there existed in ancient times other weapons of war, such as *Nagaphansa* which when discharged against an enemy paralysed his limbs—and *Mohanastra*—which

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was charged with such narcotic substances whose smoke could cause stupefaction of the soldiers of the enemy. There was also *pashupatastra*—another kind of *Agneyastra* in which *electricity* produced from a wire, glass or some other substance was employed to kill one's enemy."

(13) The Vedic *mantra Agnaye Swaha* means that the clarified butter and other nutritious and odoriferous substances, when burnt in the fire, purify the air, bring rain and thereby promote the happiness of mankind."

(14) "There can be no reflection of God because it is impossible for a formless object to be reflected in a transparent medium."

(15) "If there were no aqueous vapour above, where could the rain come from?"

(16) "There can be no conflict between true religion and true science, because both are based upon eternal and universal principles."

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THE VEDIC CONCEPTION OF GOVERNMENT.

FOREWORD

This group of Vedic Mantras is my humble dedication to those earnest inquirers who wish to know something about the conception of Government in the Veda.

In this book I have given a few mantras regarding the Vedic idea of Government, without making any lengthy criticism upon them, as I do not want to prejudice the mind of the reader. No doubt, there are some words which give beautiful meanings when they are interpreted in the Yaugic sense, but I do not force the readers to accept any of the deep meanings until they are inclined to do so.

Leaving aside the grand work of exposition for learned persons, like "*Atma*", I only wish to collect materials for studying the Vedic idea of government of which this is the first part.

Before presenting this part to my readers, I wish to request them not only to read the mantras in plain meaning, but to think over them and draw their own conclusions as to the Vedic conception of government.

The number of future instalments will depend upon the appreciation of this humble attempt of mine.

Criticism of every kind is welcome.

S. D. S.

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THE VEDIC CONCEPTION OF GOVERNMENT.

Part I

(1) Idea of "Mother-land"

नमो मात्रे पृथिव्यै । नमो मात्रे पृथिव्यै ॥ यजु० ९ । २२ ॥

Salutation to the Mother-land.

उप सर्प मातरं भूमिमेतामुरु-व्यचसं पृथिवीं सु-शेवाम् ॥
अथर्व० १८ । ३ । ४९ ॥

Approach this *mother-land*, which is vast in extent and fit to be served.

ये ग्रामा यदरण्यं याः सभा अधि भूम्याम् । ये संग्रामाः समितयस्तेषु चारु वदेम ते ॥ अथर्व० १२ । १ । ५६ ॥

O Mother-land !

(Wherever I may be) whether in a hamlet, in woodland, in assemblies, in gatherings, or in meetings, I speak (nothing but) well of thee.

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(2) About the Assemblies.

धर्माय सभा-चरम् ॥ यजु० ३० । ६ ॥

I approach the member of the assembly for *Dharma* or duty.

नमः सभाभ्यः सभापतिभ्यश्च वो नमः ॥ यजु० १६ । २४ ॥

Salutations to the assemblies and to the presidents of the assemblies.

[This shows what amount of respect the Vedas inculcate for national assemblies and their Presidents].

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त्रीणि राजाना विदथे पुरूणि परि विश्वानि भूषथः सदांसि ॥

ऋ० ३ । ३८ । ६ ॥

Kings honour with their presence all the three big assemblies.

राजानावनभिद्रुहा ध्रुवे सदस्युत्तमे । सहस्र-स्थूण आसाते ॥

ऋ० ३ । ४१ । ५ ॥

Kings devoid of hatred sit in the strong and best assembly (chambers) of 1000 pillars.

[The Vedas allude to .three big assemblies whose advice the king ought to follow in governing the kingdom].

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(3) *Common Assemblies.*

समानो मन्त्रः समितिः समानी समानं व्रतः सह चित्तमेषाम् ॥

अथर्व० ६ । ६४ । २ ॥ ऋ० १० । ९४ ॥

Mantra (i e. plan or idea) is common, the assembly is common, the mind (conception) is common, so also their desires (are common).

A common assembly is that assembly of which any one who has acquired the necessary attainments can became a member. This is the conception of membership of the Vedic common assembly.

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(4) *The Position of the Assembly.*

स विशोऽनुव्यचलत् ॥ १ ॥ तं सभा च समितिश्च सेना च सुरा चानुव्यचलन् ॥ २ ॥ सभायाश्च वै स समितेश्च सेनायाश्च सुरायाश्च प्रियं धाम भवति य एवं वेद ॥ ३ ॥ अथर्व० १५ । ९ ॥

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He followed the people. The meeting and assembly and army and treasure followed him.

He, who knows this, becomes the dear home of meetings, assemblies, army and treasure.

[This shows that those kings, who love the people and consult their wishes are popular].

सभ्यः सभां मे पाहि ये च सभ्याः सभासदः ॥
अथर्व० १९ । ५५ ॥

(O God) Protect my assembly and protect its courteous members.

सभा च मा समितिश्चावतां प्रजापतेर्दुहितरौ संविदाने । येना संगच्छा उप मा स शिक्षाच्चारुवदानि पितरः संगतेषु ॥अथर्व०७।१२।१॥

May gathering and assembly, both protect me. They are like daughters to the protector of the people. They impart knowledge to him. May every man I meet advise me. O Fathers ! I will speak fair word at the meetings.

[In this mantra there are many things worth noting. (1) The gathering and assembly are called the daughters of the king. (2) Again they are invoked for protecting the king. (3) And in the last portion of the mantra the members of the assemblies are called or addressed as " Fathers ". These three things at least must be carefully observed by the readers.

The word (दुहिता) *Duhita* means in its ordinary sense " daughter ". The (यौगिक) Yaugic meaning of the same is " *That which is placed far away.*" So the प्रजापतेः दुहितरौ means (both the assemblies) are placed far away from the king ". They, are so to say, independent of the king and therefore they are (संविदाने *i. e.*) in a position to impart knowledge to him.

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(पितरः) *Pitarah* = Fathers are the members of the assemblies. This word shows how the members of the assemblies are to be honoured by the king.

विद्म ते सभे नाम नरिष्टा नाम वा असि । ये ते के च सभासद-स्ते मे सन्तु सवाचसः ॥ २ ॥ अथर्व० ७ । १२ । २ ॥

O conference ! We know thy name. Thy name is नरिष्टा (*Narista i. e.* "Non-destroyer"). Those who are the members of the assemblies may agree with me.

[The name Narista shows that the assembly cannot harm the people as it actually represents nothing but the will of the people ruled].

एषामहं समासीनानां वर्चो विज्ञानमा ददे । अस्याः सर्वस्याः संसदो मामिन्द्र भगिनं कृणु ॥ ३ ॥ अथर्व० ७ । १२

I receive the power and knowledge from all these assembled members. O Indra ! make me partner of all this gathered conference.

यद् वो मनः परागतं यद् बद्धामिह वेह वा । तद् व आवर्तयामसि मयि वो रमतां मनः ॥ ४ ॥ अथर्व० ७ । १२

Whether your thoughts are turned away, or bound and fastened here and there, I draw them this side, let your mind take pleasure in me.

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(5) *About the order of speech in the assembly-*

अहं वदामि, नेत् त्वं सभायामह त्वं वद । ममेदसस्त्वं केवलो नान्यासां कीर्तयाश्चन ॥ अथर्व० ७ । ३८ । ४ ॥

I will speak here in the assembly and not thou, speak thou (afterwards). Thou shalt be mine and only mine, do not mention others.

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(6) *How the assemblies came into existence.*

विराड् वा इदमग्र आसीत् तस्या जातायाः सर्वमविभेदियमेवेदं भविष्यतीति ॥ अथर्व० ८ । १० । १ ॥

At first it was king-less. The thought that it would be all over terrified.

[विराड् *Virat* means (वि without राट् king) without king or king-less].

सोदक्रामत् सा सभायां न्यक्रामत् ॥ ८ ॥ यन्त्यस्य सभां सभ्यो भवति य एवं वेद ॥ अथर्व० ८ । १० । ९ ॥

It evolved and manifested in the form of meeting. He who knows this, becomes civilised (or fit for meeting) and people go to this meeting.

सोदक्रामत् सा समितौ न्यक्रामत् ॥ १० ॥ यन्त्यस्य समितिं सामित्यो भवति य एवं वेद ॥ अथ० ८ । १० । ११

It evolved and manifested itself into the assembly. He who knows this, becomes fit for the assembly, and people come to this assembly.

सोदक्रामत् सामन्त्रणे न्यक्रामत् ॥ १२ ॥ यन्त्यस्यामन्त्रणमामन्त्रणीयो भवति य एवं वेद ॥ अथ० ८ । १० १२ ॥

It evolved and became the ministry. He who knows this is fit for ministry, and to his consultation people come.

[This shows how the power that was lying in the people was concentrated and came into the king's own hand. First of all there was no king. At that time the whole power was with the people. Afterwards the power manifested in meetings, then in assemblies, and afterwards in

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the ministry and then in the King. So the power that is in the king was with the people. It is the people that gave the administrative power to the king. This idea is worked out here].

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(7) *The best nation.*

यत्र ब्रह्म च क्षत्रं च सम्यञ्चौ चरतः सह। तं लोकं पुण्यं प्रज्ञेषं यत्र देवाः सहाग्निना ॥ यजु० २० । २५ ॥

The nation, where learned people and soldiers move together in accordance, and where the learned are with *Agni* (God), is the holy nation, which is desired by the enlightened people.

[It means that if a nation wants to be holy, there must be amity between the learned and the soldiers, and the learned must be God-loving. This must be the goal of all the enlightened peoples according to the Veda].

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(8) *About the sins in the assembly.*

यद्ग्रामे यदरण्ये यत् सभायां यदिन्द्रिये । यदेनश्चकृमा वयमिदन्तदवयजामहे स्वाहा ॥ यजु० ३ । ४५ ॥

यद् ग्रामे यदरण्ये यत्सभायां यदिन्द्रिये । यच्छूद्रे यदर्ये यदेनश्चकृमा वयम् । यदेकस्याधि धर्म्मणि तस्याऽवयजनमसि ॥ यजु० २० । १७॥

Each fault in the village or in the wild, in the *assembly* or in corporal sense, each sinful act that we have done to Shudra or Arya or to others, even of that sin thou art expiation.

[To act against the rules of the assembly is a sin and the sin must be expiated.

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(9) *Wishing a son fit for the mem bership of the assembly*

आ ब्रह्मन् ब्राह्मणो ब्रह्मवर्चसी जायतामाराष्ट्रे राजन्यः शूर इषव्योऽतिव्याधी महारथो जायतां दोग्ध्री धेनुर्वोढानड्वानाशुः सप्तिः पुरन्धिर्योषा जिष्णू रथेष्ठाः सभेयो युवाऽस्य यजमानस्य वीरो जायतां निकामे निकामे नः पर्जन्यो वर्षतु फलवत्यो न ओषधयः पच्यन्तां योगक्षेमो नः कल्पताम् ॥ यजुः २२ । २२ ॥

O Brahman ! Let there be born in the kingdom the *Brahmana*, illustrious for religious knowledge. Let there be born, the *Kshatriya*, heroic, skilled archer, skilled in targetting, mighty warrior; (the *Vaishaya* having) the cow giving abundant milk, the ox, good at carrying, the swift horse; the respectable woman. Let this Yajamana (sacrificer) get a brave *son* who has the best character, and is fit for the assembly. May rain fall at the proper time. May our fruit bearing plants ripen. May acquisition and preservation of property be served to us.

सोमो धेनुꣳ सोमो अर्वन्तमाशुꣳ सोमो वीरं कर्मण्यं ददाति । सादन्यं विदथ्यꣳ सभेयं पितृश्रवणं योददाशदस्मै ॥ यजु० ३४ । २१ ॥

Soma (God) gives to His worshipper, a milch cow, a swift horse, a brave and skilful son, who is skilled in domestic duties and fit for the assembly and one by whom the father becomes famous.

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(10) *About Public Servants.*

वयꣳ राष्ट्रे जागृयाम पुरोहिताः स्वाहा ॥ यजुः ९ । २३ ॥

Stationed in front, let us remain awake among the people.

दूरे पूर्णेन वसति दूर ऊनेन हीयते । महद्यक्षं भुवनस्य मध्ये तस्मै बलिं राष्ट्रभृतो वहन्ति ॥ अथर्व १० । ८ । १५ ॥

When perfect it (everything) remains above, when defective it becomes lowered. In the centre of this

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world there is a mighty Being. To Him *Public Servants* bring tribute.

[By this it is plain that public servants shall be the devotees of God].

अभिवर्धतां पयसाभिराष्ट्रेण वर्धताम् । रय्यः सहस्र वर्चसेमौ स्तामनुपक्षितौ ॥ अथर्व ६ । ७८ । २ ॥

Let the (married) couple be fed by milk, *let them prosper with the people* let them possess inexhaustable wealth of thousand powers.

सं वसव इति वो नामधेयं उग्रंपश्या राष्ट्रभृतो ह्यक्षाः । तेभ्यो व इन्दवो हविषा विधेम वयं स्याम पतयो रयीणाम् ॥ अथर्व ७।११४। ६ ॥

Your name is संवसवः (samvasavah). You look awe-inspiring and *you are public servants* you are the eyes. We bring you homage. O Indra ! may we become the lords of riches.

[सं-वसवः (Samvasavah) means those who protect life and property].

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(11) How the nation was developed.

भद्रमिच्छन्त ऋषयः स्वर्विदस्तपो दीक्षामुपसेदुरग्रे । ततो राष्ट्रं बलमोजश्च जातं तदस्मै देवा उपसंनमन्तु ॥ अथर्व १९ । ४१ । १ ॥

Learned sages being desirous of prosperity meditated upon and dedicated themselves to it. From it came forth energy, might and nation. Let all the learned people therefore, bow down to it.

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(12) About the king.

राजा न सत्यः समितीरियानः ॥ ऋग्वेद ९ । ९२ । ६ ॥

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(Like) a king who goes (attends) to great assemblies.

[This mantra shows that it is one of the most important duties of the king to attend the assembly.

राजा हि कं भुवनानाममिश्रीः ॥ तै० सं १ । ८ । ११ ॥

The king is the beauty of the country.

राजा राष्ट्राणां पेशः । ऋग्वेद० ॥

The king is the ornament of the country.

ऋतावाना निषेदतुः साम्राज्याय सुक्रतु । धृतव्रता क्षत्रिया क्षत्रमाशतुः ॥ ऋ० ८ । २५ । ८ ॥

Those that are truthful and do good deeds sit for empires. Those that are true to their pledges and are brave become powerful.

ता हि श्रेष्ठवर्चसा राजाना दीर्घश्रुत्तमा । ता सत्पती ऋतावृध ऋतावाना जने जने ॥ ऋ० ८ । ६८ । २ ॥

Kings are those, who are best in vigour, vast in learning, great in fame, good in protecting, honest and truthful.

(*13*) *The address of the subjects to the king.*

आ त्वा गन् राष्ट्रं सह वर्चसोदीहि प्राङ् विशां पतिरेकराट् त्वं विराज । सर्वास्त्वा राजन् प्रदिशो ह्वयन्तूपसद्यो नमस्यो भवेह ॥ अथर्व ३ । ४ । १ ॥

(O king !) To thee has come the country with its splendour. Being the lord of the people and sole monarch, rise and shine. Let all regions invoke you. Here become accessible and be respected.

त्वां विशो वृणतां राज्याय त्वामिमाः प्रदिशः पञ्च देवीः । वर्ष्मन् राष्ट्रस्य ककुदि श्रयस्व ततो न उग्रो विभजा वसूनि ॥ अथर्व ३ । ४ । २

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Let the people elect thee for the kingship. Let (men in) these five enlightened regions elect thee. Occupy the foremost place in the country, thence being majestic divide riches among us.

ध्रुवोच्युतः प्रमृणीहि शत्रून्छत्रूयतोधरान् पादयस्व । सर्वा दिशः संमनसः सध्रीचीर्ध्रुवाय ते समितिः कल्पतामिह ॥

अथर्व ६ । ८८ । ३ ॥

Being firm and unshaken, crush your foe-men, tread underfoot those that behave like enemies to you. Steadfastly loyal to thee be all people in all the regions. Let this assembly be for your firmness.

आ त्वा हार्षमन्तरभूर्ध्रुवस्तिष्ठाविचाचलिः । विशस्त्वा सर्वा वाञ्छन्तु मा त्वद्राष्ट्रमधिभ्रशत् ॥ ऋ० १० । १७४ । यजु० १२।११ ॥

O king ! I brought thee. Get in. Stand firm without shaking. Let all the people wish for thee. Let not thy kingship fall away.

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(14) The address of the king.

ऋषभं मा समानानां सपत्नानां विषासहिम् । हन्तारं शत्रूणां कृधि विराजं गो-पतिं गवाम् ॥ ऋ० १० । १६६ । १ ॥

O God ! Make me the foremost among equals, make me conqueror of my rivals, make me the slayer of my foes, make me the king of the kingdom and protector of kine.

अभिभूरहमागमं विश्वकर्मेण धाम्ना । आ वश्चित्तमा वो व्रतमा वोऽहं समितिं ददे ॥ ऋ० १० । १७६ । ४ ॥

I came as a conqueror with majestic energy which is the source of all deeds. I accept all your thoughts, deeds and the assembly.

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15 The king as President.

विशां राजानमद्भुतमध्यक्षं धर्मणामिमम् । अग्निमीळे स उ श्रवत् ॥
ऋ० ८ । ४३ । २४ ॥

I praise the learned king of men, the wonderful president of the holy laws. May he listen (to us).

आयुष्मन्तं वर्चष्मन्तं अथो अधिपतिं विशाम् । अस्याः पृथिव्या अध्यक्षमिममिन्द्रं वृषभं कुरु ॥ तै० अ० २ । ४ । ७ । १ ॥

O Indra ! make this powerful man president of this earth, king of the people, live long and vigorous.

ओ३म् शान्तिः शान्तिः शान्तिः ॥

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The Gurukula and its Infinite Possibilities of Expansion.

I.

Introductory

I have been asked by a number of friends and other anxious inquirers to communicate my opinion as to the present condition of the Gurukula and as to its future usefulness in the light of the present educational policy of Western countries. It is, therefore, with greatdelight that I am herewith giving out what I have felt at seeing the institution at a close range.

Situation.

The very first thing which can never fail to strike an observer is the choice of locality for the Kula. It is situated like an island in the midst of the sacred river Ganges, On the Eastern side of the main quadrangle lie the calmly rugged hills, covered with vegetation of a blackish hue, green emerald, or bluish verdigris according to the changing whims of light that loves to play with colors.

Behind and over the hills live even to-day the elephants, leopards and the wild boars to put to the test the courage and perseverance of a waylaid traveller. As you stand upon one of these heights and survey the little island with its bowers and trees, and flowers, you can not help thinking that it must have been a choice spot like this where Valmika wrote his immortal Ramayana and where ancient Munis sat to practise yoga or write their sacred works.

On the eastern side of the Kula flows the mighty Ganga with astonishing speed, presenting a most pleasing view to the eye, the banks of which every evening are lit up with beautiful resplendent colors and most charming sceneries as far as you can survey.

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It is such ennobling and uplifting sights that surround the Gurukula. In front of the quarangle is the garden which never appears more picturesque and enchanting than when yellow-robed Brahmcharis roam under its shady trees from one place to another. The very sight of it transports a man to an age when under similar garb the disciples of Viswamitra must have received their training in the *Batikas* of Oudh ?

Buildings.

As soon as one goes round the College Building one sees the Vidyalaya, the *Viakhanalya*, the *Pustakalaya*, the *Vachnalya* the *Chikatsalya* and the Science Laboratory with all the paraphernalia of a modern educational institution.

Every thing bears the mark of an effort towards making things Aryan, towards right assimilation, and towards such modernisation as is in strict confirmity with the old traditions and practices of the Aryan race. I was not a little surprised to see that some of the bottles in the chemical Lab were labelled in Arya Bhasha

Arya Bhasha.

The garden, the kitchen, and the bathroom have all been named in the same way; the result of which has been very marked—for not only the students but even the common wage earners on the grounds have acquired a proficiency in speaking Arya Bhasha which will put to shame many a man who has taken a course in Kashi.

Regularity.

The next thing which can not escape the notice even of a casual observer is the habit of regularity and personal cleanliness taught at the Gurukula.

The boys have to get up, every one of them, early in the morning at four and before the break of dawn you will find them quite ready for the day's work—a habit which can

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not be admired too much in a land where lots of office-goers for want of regularity waste the whole of their mornings. Personal cleanliness is another notable feature of the Gurukula.

Religion.

It is superfluous to add that Religion plays the most important part in the seminary—it is in fact the central axis on which every thing turns. The boys offer a short prayer on rising from their beds and perform Sandhia and Havan after bath. In the afternoon, they perform sandhya and Havan again and offer a prayer again before going to bed.

Yet with all this, they don't seem to be bigoted for if you hear them in the Debating Club you will find that they discuss freely. They are capable of taking as wide a view of things as any one else. The ethical standard of the Gurukula island is equally high. If you miss some of your things at any place, you are sure to find them back again.

Care of the Children.

The Gurukul has got students of all ages from six to twenty four and it seems to me that they are all looked after with such scrupulous and assiduous care that it surpasses comparison with other institutions.

If we take into consideration the care which is bestowed on the younger ones in the lower classes, the institution is simply matchless. It is impossible even for the well to do parents to bring up and educate their children better at home. It is always a pleasant sight to see the little army of boys ranging from six to twelve, marching every morning at five to bathe and every evening to take a walk with their teachers by their sides and chanting mantras before going to bed. They are in the society of their Gurus all the twenty four hours.

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If the boys wish to go out for relieving themselves after sunset, the Adhyapak is sure to accompany them with a lantern in hand. He is there to help them in the room and to attend to their comfort day and night—one Adhyapak for every class. During the day when the boys go to school, there is a new set of Adhyapaks to teach them.

It certainly does a great credit to Mahatma Munshi Ram to have conceived such an idea and to have practically carried it out in the teeth of all opposition.

Mutual love.

The mutual love and esteem which prevails among the different members of the Kula is remarkable.

Here every one knows the other by name and is ready to help and be of service to him. The teachers and the professors all seem to be enthusiastically interested in the welfare of the Brahmcharis. The Governor of the Kula bestows a fatherly affection upon the students.

M. R.

But above all this is the towering personality of Mahatma Munshi Ram. He is the guiding star and the controlling power of the Gurukula. He injoys the confidence of the young and the old alike. He is an impressive speaker and is neither pedantic nor dogmatic. He is full of faith and hope to-day as ever.

Sanskrit.

The Gurukula has been so snccessful in imparting Sanskrit education, that even the boys of the school classes can talk in Sanskrit—as for College students, it will be enough to say that the Veda is their element. I was present at the debate of a monthly meeting and was not a little surprised at seeing the off hand manner in which the students quoted the sacred lore.

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The Gurukula in a line with foreign Schools.

The Gurukula is just the institution which can impart the high class training given abroad. The idea of the authorities is to produce sound scholars. Like first class American institutions, the situation and surroundings of the Gurukula are most likely to encourage research and original work. A quiet place, freedom from petty cares, a well equipped Library and Laboratory, and competent guides are all that are needed for research work. The Gurukula has made an admirable start and has to some extent succeeded in providing as much as its finances permit. It is already a nice field for literary research, and if money were forthcoming its Science Laboratories could be equally adoptable for research work.

The Gurukula has got extensive acres of land and can be a most useful Agricultured Institution as well, if a lac of Rupees could be had to fit up Botanical, Zoological and Bacteriological laboratories and a machine workshop. There is a nice orchard, a small carpanter's shop, a Construction Department, and a lot of farming land attached to the Gurukula already. All these can be made use of for the purposes of teaching, and with a little additional expense can be turned into systematic laboratories. For it is the combined work of the field, the machine shop, and the Laboratory that goes up to make a successful research. There is no institution which has got so overwhelming a number of advantages on its side as the Gurukula Kangri to make it an institution of international fame.

The National College of Calcutta is of course another good institution coming up to the standard of a Modern College but it has got none of those agricultural features which facilitate research in American Universities, nor has it got that residential system which affords time and aids the continuity of thought and progress of work without break.

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But the last and yet not the least important point about the Gurukula is the sympathetic attitude of the authorities which is the surest way to foster the growth of independent research.

Research work is always an expensive and yet a kind of slow and a uncertain work, it is mostly for the good of humanity and does not pay the capitalist. It is for this reason that the Rajas, Maharajas and Reises of India have fought shy of it—the very people who by an irony fate laugh and sneer at the Dollar worship of the Americans, who inspite of their mammon-worship if you please, spend millions of dollars every year on mere experiments.

The Oregon Corvallis College alone spends a lac of Rupees annualy on its experiment section.

But I am glad to notice, that Mahatma Munshi Ram has taken a different view. He glows with enthusiasm even to-day, and maintains that plain living and high thinking was the practice of ancient Aryans, and as such he is ever ready to encourage research.

"Since the work done at the Gurukula is for the benefit of whole humanity and since the money spent for research is not spent with a view to turn out articles of commerce, or meant to show results at once and since it gives ample freedom from care to the students there is no reason why it should not succeed in its aims," is what Professor Ram Deva, the learned Editor of the Vedic Magazine, told me with his usual enthusiasm.

Since it has become a fashion these days to denounce every thing that speaks of reviving the old system and putting new wine in old bottles, I am not surprised to read in a quotation from the Educational Review of Madras a denunciation of the Gurukul System. "Certainly" writes the Review, "the ideal of Manu on which stress is laid by

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Mrs. Besant is not the modern ideal. The Guru Sishya system of the past can not be of much use at the present day, when the aim is to foster a spirit of independent research. In the days when there was no printing, the pupil had to depend upon his teacher who either knew books by heart or possessed manuscripts. At the present day when books are being multiplied without number, the best College is a good laboratory presided over by Professors who will serve more as simple guides than as nurses who will spoon—feed pupils."

It is always easy for certain people to belittle what hey have not seen and like ancient Jutes to destroy what hey can not understand. The Madras Educational Review does not take the trouble of pointing out the particular shortcomings of the ancient system, but is content with making a sweeping statement. It is, therefore, no use discussing what the ancient ideal was.

But if we are to infer from the deeds of those who have translated into action what they have gathered from Manu about the ancient ideals of education, I am sure the conclusion to be arrived at will be quite opposite of what the M. E. Review asks us to believe in.

The Gurukula Kangri is a standing refutation of the charge against the old system—for it certainly has got all the features which the M. E. R. commends.

The E. R. is evidently laboring under the misapprehension that a Gurukula is necessarily an out of the way place where the Guru and the Shishya sitting under a Pipal tree repeat the Vedic Mantras uttered by the Guru or recite their lessons out of the palm leaves of ancient usage, or where the pupils are taught to entertain certain opinions and to know certain methods of work without any permission to change them and without any effort being made to allow the students to think and act for themselves for

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that is the only possible interpretation that one can put upon the "spoon-feed" Shishya of the E. R.

No, the Gurukul is something more than a mere "spoon-feed" affair. It no doubt takes the "spoonfeed" boys at a tender age and treats them as such for a few years, but no sooner do the boys reach a sensible age than they are given training in the most suitable manner possible and the older boys of upper classes are given every opportunity not only to store their brain and cultivate their minds but also to use their talents for independent research work themselves.

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A few Thoughts on the Ramayana.

II

Allegory or History.

Professor Weber is of opinion that the principal characters in the Ramayana are not historical personages but mere personifications of certain events and circumstances. Seeta (the furrow), he says, occurs both in the Rigveda and in the Grihya Sutras and is an object of worship and represents the Aryan agriculture. Rama represents the ploughman. * But many scholars after patient research and a careful examination of circumstantial evidence have arrived at the conclusion that the story of the Ramayana is based on solid facts of history. In these days of scientific advancement, some religious enthusiasts and compromising rationalists try their utmost to give a scientific explanation and an allegorical representation of popular stories which claim to have a spiritual ring about them. The mighty war of the Mahabharata, they say, represents a mightier struggle between the higher and the lower nature of man. Some scholars have seriously doubted the existence of such historical personages as Christ, Krishna, Shakespeare and Kalidasa. Some ingenious writer has represented the Great Napolean I's history as allegorical and delineated him as the sun. " He was born in an island, his course was from west to east, his twelve marshals were the twelve signs of the Zodiac ". Wherever there may be some traces of symbolism or whenever some historical reality might have been veiled by myth, these forerunners of peace and compromise are ever ready to discover allegories. Indeed in the Ramayana, his-

*Quoted by Mr. Griffith M. A. C, I. E. in his translation of the Ramayana.

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torical truth is interwoven with myth and in certain passages the poet Valmiki who seems to have an inordinate love for exaggeration has freely indulged in the use of hyperbole and his fertile brain makes stones float in water and mountains fly in air. The characters there walk, talk, grieve and rejoice like ordinary human beings and they are all subject to human feelings as well as to failings. How can the simple allegory of *the "Ploughman and the Furrow"* be expanded into fifty thousand verses and how for many centuries that voluminous work could wield such a great influence on the minds of the Hindus passes our comprehension. "When doctors disagree" who can decide? Even granting for a moment that the Ramayana is an allegory, the loftiness of its ethics and the sublimity of the theme shall ever remain the same. Call the Ramayana by any name and like a rose it shall still smell as sweet.

Father or People.

In reviewing Mrs. Ramabai Ranade's Reminiscenes of her husband, the Hon'ble Mr. Justice Sir Narayan Chandavarkar rightly observes that at a time when the Hindu youth is charged with losing all sense of parental control and with being devoid of that traditional respect for elders which has from times immemorial been one of the greatest features of the domestic and racial constitution of the Hindu race, the life of Ranade has many noble lessons to teach.

When Ranade lost his wife, his friends of the Reform Party wanted him to marry a widow while his father who was of the old orthodox school asked him to marry a young girl. The zealous reformer was on the horns of a dilemma whether to obey his old father or to revere the opinions of his 'Reform' friends, till at last out of reverential fear he married the young girl. Lady Reay, it seems, remarked "Mr. Ranade has atoned for what he has done by giving us *Mrs. Ramabai* out of the young girl he married." To compare Mr. Ranade of the Kaliyuga with Sree Ramchan-

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dra of the Satya-yuga is " to measure by one standard two great personalities each of which has its own distinct characters ". On a very grand scale, preparations for Rama's coronation were made, the city of Ayodhya was magnificently decorated and

> " Kings, Brahmins, Teachers fill the court
> .....
> From town and village far and near
> The noblest men are gathered here
> .....
> And kings from many a distant land,
> To view the consecration stand "

Countless voices pronounce benedictions and hail Rama as their " *guardian, sovereign, and guide.*" But Kaikeyee, his venerable stepmother claims from Dashartha.

" That Bharata on the throne be set and that Rama be sent to Dandaka forest ". The obedient and dutiful son obeys his father, and a " *friend, master grateful sovereign* " and goes to the forest. With one voice his people, his preceptors, his brother and mother ask him not to attach great importance to the commands of a father "*who was in his second childhood and was a slave to passion*". Somehow—call it weakness or greatness—Rama feels that his salvation lay in strict obedience to his father. Well, with Lady Reay, one may exclaim that Kaikeyi or rather Dasharatha has atoned for all this sins by giving us a Rama who would go to a dense forest, destroy Ravana the oppressor of the great and the good and thus establish a reign of law and justice.

Why forest and not palace.

What prompted Rama to abdicate the throne and go into voluntary exile ? Why did he prefer wilderness to the pomp of sovereignty? What charm had asceticism for a prince? How could the Dandaka forest surpass Ayodhya in beauty?

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These are the problems which have puzzled many a careful reader of the Ramayana. Some ingenious solutions too have been proposed. Mr. Thomas C. Rice. B. A., holds that three (?) thousand years ago civilization had fewer attractions and therefore the hardships of a forest life were preferable to the pleasures of a city life. It may be that thundering motor-cars, brilliant electric *pankhas*, sparkling soda-water, delicious lemonade, crystalline ice were not known in the court of the king of Ayodhya. But according to the conditions and circumstances peculiar to those times, the palaces of emperors should have been well furnished with all the necessaries and luxuries of life, at least quite sufficient to charm the prince. Moreover, Rama as a student at the Vishwamitra's Ashrama should have already experienced both the pleasures and the horrors of a forest life. After his return from the Gurukula at the head of which was a strict disciplinarian and a stern task-master, certainly the pleasures of the palace at the head of which were a kind father and an affectionate mother, ought to have a greater fascination for the young prince. The court of Dasharatha, the self-same critic observes, had every article of luxury and civilization such as carpets, silken bedsteads, ornamental umbrellas and golden couches. Why did Gautama Buddha scorn the pleasures and comforts of a palace? In our own time why did Swami Dayananda Saraswati leave his home and subject himself to privation and miseries in order to solve the problem of life and death? "Much depends upon individual temperaments". In the case of Rama a sense of stern duty and strict obedience to his father compelled him to prefer a forest to a palace. When we remember the following shloka,

यदब्रवीन्मां नरलोकसत्कृतः पिता महात्मा विबुधाधिपोपमः ।
तदेव मन्ये परमात्मनो हितं न सर्वलोकेश्वरमुन्नताशयम् ॥

(whatever my father who is loved and respected by the peo-

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ple and is noble-minded and wise, command I consider that alone to be conducive to my welfare. And to me the sovereignty of the world is nothing) we need not find any difficulty in realizing the genuineness of Rama's wishes to dwell in a forest. Why did Casabianca, the brave English boy, allow his body to be consumed by fire on the burning deck ? It was simply to obey his father. Obedient sons are made of stern stuff.

Man or God.

Thirty three crores of gods, whatever their metaphorical or allegorical significance may be, could find no better abode than India to live in. It is a veritable paradise for them and it is here that both the inanimate and animate objects travel along the line of least resistence to spiritual greatness. Again this is a land of presiding deities. Over every object in nature a deity presides and as years roll on the very objects over which the deities were supposed to preside, become deities themselves. Very soon, stocks and stones, rocks and rivers, fields and forests develop themselves into mighty gods guiding the destinies of millions of their votaries. In a country where inanimate objects attain the position of gods very soon there is no wonder that martyrs and monarchs, saints and scholars, poets and philosophers are deified and and worshipped as gods. Every country has produced its greatest men and ancient India too gave birth to great warriors and noble kings. The greatness of such warriors, poets, philosophers gradually transformed itself into godliness. Hero-worship in India has a peculiar development and heroes of ancient times are gods of modern times. I consider that blasphemy consists more in calling a man God than God a man. Of course, both are equally dangerous. To suppose that the All-pervading, Omniscient and Omnipotent god takes the form of a human being "to protect the good and to punish the wicked" is only to degrade Him and I have certain reasons to hold that Rama was

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a noble and a god-like *human being* and nothing more and these are as follows:

(1). Rama is subject to all human failings. When Seeta is lost, he is completely bewildered and upset and embraces every stone and tree saying "हासिते हासिते". He becomes almost senseless and loses all presence of mind and to behave in this fashion in times of difficulty shows lack of fortitude and courage. Of course, on more occasions than one, he has displayed these virtues but it is difficult to account for such weaknesses in an incarnate-god.

(2). Rama secretly compasses Vali's death. He does not openly fight with him in the field but sitting behind a tree shoots an arrow at him and causes his death. Sugriva's cause was not a righteous one. Rama defends himself by saying that as a representative of Bharata, he killed him. Another charge brought against him was that he "administered these punishments as he had ravished the wife of the younger brother". As a prince in exile or to use a modern term as "a political prisoner", he could not have interfered in political matters and there are reasons to believe that Vali was a noble king. We may give him credit for his diplomacy but judged by the standard of an incarnation of justice, righteousness and godliness, this incident tends to lower him in popular estimation.

(3). His banishment of Seeta during her pregnancy for no fault of hers deserves a careful consideration. *Seeta is condemned unheard.* A washerman condemns Rama's conduct for bringing back Seeta and on the strength of that, a woman—an incarnation of chastity—is banished at a critical moment of her life. Whatever explanation religious enthusiasts may give for the behaviour of Rama, a woman of her type certainly deserved a better treatment. The spirit of chivalry demanded it because she deserved love and protection and a spirit of righteous criticism condemns Rama's conduct.

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When I cite these instances, I do not mean that Rama was not a great being but on the other hand my admiration for him becomes all the greater. My contention is that these weaknesses only go to humanise him. Of course these incidents do enable us to study human nature more carefully and we can perceive how even the great are not without blemishes and how every rose can have its own peculiar thorns. The theory of Avatars cannot explain these difficulties. Opinions of a great writer and a sound thinker have a peculiar educative value and, therefore, I need not make an apology for quoting Swami Dyananda remarks in full "What are *Kansa and Ravana*, when compared with the Almighty God, who without being incarnated has created this world, is sustaining it and can resolve it into its component elements? He being omnipresent also pervaded the bodies of Kansa and Ravana and could at His Will cut their vitals and instantaneously kill them. What shall we call such a man who says that the Supreme Spirit possessed of Infinite power, attributes and activities takes on a human form and becomes subject to births and deaths in order to kill *one insignificant man*. Were any one to say that God incarnates for the salvation of his devotees, then too it could not be true for if the devotees, conduct themselves according to is Will, He is powerful enough to save them. Is the destruction of Kansa, and Ravana even more difficult than the creation, sustanance and dissolution of the sun, the earth and the moon and the other planets?

Whosoever ponders over the great things that God has done in this Universe cannot but come to the conclusion that "*There is none like Him*".....God being Infinite and All-pervading it can never be predicated of him that He can go in or come out. Coming and going can only be possible in pl[illegible] He is not. Then was not God present in the womb and was he not present

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already outside to have gone into and come out of it? Being subject to passions and desires, hunger and thirst. fear and grief, births and death, these were all only human beings." But certainly they may have been the greatest benefactors of humanity as men in flesh and blood. We are slaves to *popular belief* and we do not easily free ourselves from prejudices. Had it not been so, long ago ideals would have dethroned idols, the path of progress would have been made smooth and our common goal would have become easier of attainment.

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Comments and Criticisms.

Christaianity and Vedic Dharma.

To

The Editor of the Vedic Magazine.
and Gurukula Samachar,
KANGRI.

DEAR SIR,

In the first week of March last I sent to the Editor of the *Epiphany* a reply to his comments on my letter published in his issue of the 5th February last. The Editor adopted the unusual and unfair procedure of commenting upon my letter in his issue of the 19th March without publishing the letter itself. I again earnestly requested him, about three weeks ago, to publish my letter in order to enable the public to come to a right conclusion on the point in dispute, but he has not yet complied with my request. I therefore, enclose a copy of my reply as also the two issues of the Epiphany referred to above, hoping you will kindly publish the whole correspondence in your esteemed Journal.

MULTAN :
Dated 13th April 1910

Yours faithfully,
KASHI RAM,
Pleader,

To the Editor of the Epiphany—Sir, In your note under my letter which appeared in the Epiphany of the 5th instant you ask me why I " carefully " omitted to quote the words which, you contend, entirely disprove my statement that Christ's mission was to the Jews only--" Go ye therefore, and make disciples of all the nations—" St. Mathew XXVIII, 19.

Before I reply I think it proper to give all the sayings of Jesus himself in order to see what the genuine question is the genuine utterance of Jesus.

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1. "These twelve Jesus sent forth, and commanded them, saying, go not into the way of the Gentiles and into any city of the Samaritans enter yet not. But go rather to the lost sheep of the house of Israel." Matthew X. 5, 6.

The command to these twelve "not to go into the way of the Gentiles nor, to enter into any city of the Samaritans" exposes the narrow views Jesus entertained in confining salvation to the lost sheep of Israel.

2. This spirit is again displayed when the woman of Canaan beseeches him to cure her daughter, and he refuses, saying "I am not sent but unto the lost sheep of the house of Israel." "It is not meet to take the children's bread and to cast it to dogs." Matthew X.V. 24, 26.

3. In his Sermon on the Mount Jesus commands "Give not that which is holy unto the dogs, neither cast ye your pearls before swines lest they trample them under their feet and turn again and rend you."—Matthew VII. 6.

Here Jesus calls the Gentiles by the abusive term of dogs and swine. This is another instance of his narrow views.

4. See also Matthew XIX. 28, where Jesus telis his disciples, "When the son of man shall sit in the throne of his glory, ye also shall sit upon the twelve thrones, judging the twelve tribes of Israel"—

These positive declarations of Jusus show that his saving grace was to be limited to the Jews. This was afterwards confirmed by the older apostles themselves, in their strong opposition to Paul when he proposed to extend his preaching to the Gentiles. Vide Acts chapters X, XI, Galatians II.

It would thus appear that my statement that Christ's mission was to the Jews only is supported by the positive declarations of Jesus himself and the subsequent conduct of his own apostles. Now my reply to your question why I "carefully" omitted to quote the words cited by you is that I doubt their genuineness.

Some of my grounds are:—

1. These words were never uttered by Jesus himself during his life time. They are put, by an anonymous author of the gospel of

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Matthew, into the mouth of the Resurrected Christ and stand or fall therefore, with the resurrection.

The gospel accounts "exhibit contradictions of the most glaring kind. The actuality of the resurrection depends for its establishment on these very narratives, and in such a case unimpeachable witnesses are naturally demanded. Such witnesses do not exist."— Church and Modern Thought (pp. 85, 56). By Philip Vivian. Life of Jesus, By Strauss.

2. In these words, Jesus is made to contradict has own positive declarations by which preaching to the heathens is forbidden and the mission of Jesus is limited to the lost sheep of the house of Israel—see Matthew X. 5, 6, XV. 24, 26, VII. 6.

3. The directions to teach and baptise all the people without distinction were not found in the early Greek copies of Mark, the oldest gospel. St. Mark really ends at XVI. 8. The last verses (XVI. 9 f f) have been undoubtedly added by later hands. See "Philosophy and Development of religion" Vol II p. 30 by Otto Pfleederer, D. D. and Churches and Modern Thought" p. 99.

4. But even when regarded apart from these consideration "it is not very well conceivable why the enquiry whether the gospel should also be proclaimed to the Gentiles, should at a later time have given rise to such a violent strife and why the older apostles, the constant attendants on Jesus, should have placed themselves together from the first on the side of the negative of the question if Jesus had in fact insisted so directly and solemnly upon it"—Life of Jesus by Strauss pp. 91, 92.

MULTAN :
Dated 10th March 1910.

Yours faithfully,
KASHI RAM,
Pleader.

TO THE EDITOR OF THE EPIPHANY.

DEAR SIR,—With reference to Mr. Des Raj's letter published in your issue of the 27th November last, I beg to point out that the ten principles of the Arya Samaj are as follows :—

[See EPIPHANY of 13th November 1909]

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It would thus appear that Mr. Des Raj is quite wrong when he says that it is the principle of the Arya Samaj that "everyone should promote his own good and his co-religionists." This so-called "rock of truth" or principle finds no place amongst the principles of the Arya Samaj. It is rather diametrically opposed to them.

The ten principles of the Arya Samaj are entirely free from religious bigotry, national prejudice or racial partility ; they inculcate the heavenly virtues of Truth, Justice, Benevolence and general peace with all creatures. They enjoin everyone to promote the welfare of the whole world. Yajna or self-sacrifice is the soul of the Vedic religion. Truth, Justice, Love and Righteousness is the rock upon which the Arya Samaj is based. The Veda which is regarded by the Arya Samaj as Word of God enjoins us to be friendly to all beings. Says Yajur Veda (xxxvi. 18) :—"May all beings regard me with the eye of a friend. May I regard all beings with the eye of a friend. May we regard one another with the eye of a friend."

Again we are taught to regard all beings as our own Atma or self. It is said, "The man who in his self beholds all creatures, and in all beings sees his self does not shrink away from them as alien and inferior to his own self." See Ishopnishad V. 6 : Yajur Veda XI. 6.

Could any religion be more all-embracing than the Vedic religion, which enjoins us to extend our love and sympathy even towards the lower animals—the dumb creatures of God—which are declared to be the legitimate food of man by Christianity as well as Islam ?

Further, the Veda claims to have been sent for all men irrespective of their caste, colour and tribe, for the Vedic God is a universal and not a tribal God like Jehovah: God says "As I have given this Word, which is the word of Salvation for all mankind—for Brahmins Kshatriyas. Vaishyas, Sudras, women, servants, aye, even the lowest of the low, so should you all do, *i. e.*, teach and preach Vedas." Yajur Veda xxvi. 2.

Compare with this what Lord Jesus Christ says to a woman of Canaan : "I am not sent but unto the lost sheep of the house of [illegible]" Further on He says: "It is not meet to take the children's bread and to cast it [illegible]" Matt. xv. 24, 26. Here Lord Jesus Christ, Who is alleged to be the Saviour of the whole world, calls

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the Jews as children of GOD and the Gentiles as dogs. There are other passages too which go to show that the mission of LORD JESUS CHRIST was to reform the "chosen people" and that He was a national religious reformer.

Yours faithfully,

MULTAN. KASHIRAM.

[Since you appear to know something of the New Testament, why do you carefully omit to quote the words which entirely disprove your statement that CHRIST's mission was to the Jews only? Go ye therefore, and *make disciples of all the nations*."—St. Matthew xxviii. 19. CHRIST's mission *while he remained on earth* was to the Jews, in order that He might afterwards make them His missionaries to all the world.—ED., E.]

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EDITORIAL REFLECTIONS.

THE SITUATION.

No wise ruler will treat the deeply seated discontent of a great party, as he treats the fury of a mob which destroys mills and power-looms. (*Macaulay*)

Our Intelligence Department is very faulty. Only a Hindu understands a Hindu, but we watch Hindu unrest through Mahommedan agency, supervised by some half-caste Eurasian inspectors. The Government argues that the Mahomadon and Eurasian will tell the truth against the Hindu. They must know the truth before they can tell it, How can they know when they are not allowed to eat or mix with the Hindus?

(*S. M. Mitra's Hindupore*),

In spite of protests, declarations, manifestoes, petitions, deputations, assurances, interviews, and the letter of His Honour Sir Louis Dane, the Aryas are being persecuted by some short-sighted officials and discontent is being deepened. The Press Act has silenced murmurs and complaints, but it cannot be expected to control subjective processes, mental acts or heart-burnings. It appears that there is a screw loose somewhere. The heads of administrations assure our leaders that the fact of a government servant being an Arya will in no way prejudicially affect his official career but some local Hazurs egged by the counsel of *ap ke wastes* and *jo hukams*, and under the sporofic and narcotic influence of peptonised pills and sugar coated tabloids of information prepared in the grand laboratory of the C. I. D. under the direct supervision of Mohammad Buxes and Alla-Dins— Head Constables and Sergeants—are acting as if the Arya Samaj had been proved and declared to be a seditious body. Aryas are subjected to unreasonable harassment and undeserved indignities. They are treated as outlaws. They may be insulted, abused, vilified, and reviled with impunity. Rowdies of all communities have taken into their head to think that an Arya is fair game and his church a legitimate target for foul-mouthed oratory and obscene eloquence. We do not mean to say or even to suggest that British officials are directly or even consciously responsible for this outrageous behaviour of minions and myrmidons. No Britisher however sun-dried and devoid

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of sympathy he may be can ever descend to such depths. But the impression has gone abroad that the Arya is under a cloud and his persecutor has only to invent a story against him to put the vigilant and temperamentally impartial District officer off his guard. Unfortunately the active hostility of some officers and the supineness and indifference of others, when the Aryas smart under the sense of an iniquity perpetrated by their enemies, lends countenance to this view. Since facts are more eloquent than luminous discourses and philosophical dissertations, we proceed to state them in chronological sequence.

I

The Officer Commanding of a Brigade in the Punjab has issued the following order.

All ranks are forbidden to attend the meetings of Arya Samaj or any other political body.

And this in the face of the Queen's Proclamation and King Edward's pledges ! Poor " Colonel Ironside "! We wonder if he can distinguish politics from Adam !

II

A first class Hospital Assistant in an Indian Regiment was asked by his medical officer to resign his post and the latter in order to save his subordinate all further trouble very graciously prepared the following draft in his own hand-writing.

To,

THE SECY. OF THE ARYA SAMAJ

.....

SIR,

I hereby resign my membership of the Arya Samaj and I shall be greatly obliged if you will acknowledge the receipt of this letter of resignation and will inform me in writing from what date my name has been struck off the list of members of the Arya Samaj.

Yours faithfully,

.....

The following representations submitted by our brother was asked in so many words by the [illegible] government which is pledged to religious neutrality to abjure his church or to

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forego all rights enjoyed even by people professing animism and other lowest forms of religious belief speak for themselves.

FROM

1ST. CLASS HOSPITAL ASSISTANT

.....

TO,

THE MEDICAL OFFICER

.....

SIR,

I most humbly and respectfully lay before you the following few lines for favour of your kind consideration and forwarding to the proper authorities if you consider necessary.

I have pondered deeply over your verbal orders and the draft of the letter addressed to the Secretary of Arya Samaj... which you so kindly gave me. I beg most respectfully to say in reply that as I am an Arya Samajist by faith since my childhood with all my family members, it will be acting against my conscience if I send in my resignation from the membership of that religious body.

I further beg humbly to urge that as all Government servants are allowed complete freedom in religious matters, you will very kindly see your way to reconsider the matter and graciously to withdraw the said order, for this act of kindness I shall ever pray.

I beg to remain
Sir
Your most obedient servant

.....
Ist. CLASS H. A.

FROM

IST. CLASS HOSPITAL ASSISTANT

.....

TO,

THE MEDICAL OFFICER.

.....

SIR,

In connection with my previous petition, in obedience of your to-day's verbal orders I most humbly beg to submit my resignation

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from my service, because I cannot conscientiously sever my connection with the Vedic Church (Arya Samaj) of which I am a member from my childhood.

I beg to remain Sir,
Your most obedient servant
.....
Ist. CLASS H. A.

The resignation brought the Medical Officer to his senses and the matter was dropped.

III

The Rohtak District has recently been proclaimed under the Seditious Meetings Act. The reason is unknown. The public is in the dark. Our usually well-informed contemporary of the *Punjabee* suggests that it may be due to the Shuddhi movement. But when we consider that three fourths of the inhabitants are Hindus and that no Shuddhi on a large scale has ever taken place in the district, the conjecture falls to the ground. His Honour Sir Louis Dane attempted an apology in the Imperial Legislative Council. We have carefully perused the speech. It is full of vague hints and suggestions, but no bold statement of a case.

There are some facts, of course, which require to be stated so that the public may arrive at its conclusions independently. The Arya Samaj propaganda has been vigorously pushed on in the district for the last two years. Thousands of *Hindus* have been converted. There are numerous branches of the Samaj in the district. The Arya Samaj preacher has often come in contact with the orthodox Hindu priest for his strong, incisive and cutting denunciation of Idol-Worship, Shradha, and hereditary caste. Scores of religious discussions have been held, but never has there been a breach of order or disturbance of the public peace. One reason of this may be that the combatants have relied upon the traditional love of peace of the Hindu Jat and have never applied for the assistance of the police. Mohammadans have been severely left alone by Arya Updeshaks in this compaign and that for a very simple reason. The Arya is never aggressive in his conflict with the Muslim. Only when the Muslim preacher attacks the Shastras and seeks to convert Hindus to Islam, the Arya Samaj is roused to activity and strikes hard blows and vigo-

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rous strokes. The Muslim who now boasts of "political importance" instead of pursuing the controversy feels that his newly-acquired vanity has been wounded and foolishly believing that he is an ally of the British while the poor Arya is a subject marches prancingly to the Lord of the District and poisons his ears against the Arya seditionist. He forgets his Koran which teaches

"Fight against them who believe not in God, *nor in the last day, and forbid not that which God and his apostle have forbidden* and profess not the true religion, of those unto whom the scriptures have been delivered, *until they pay tribute by right of subjection, and they be reduced low* (chapter IV)"

and taking isolated passages from Manu which enjoin punishment on those that deliberately wound the susceptibilities of a majority of their fellow subjects and do not penalise the profession of any form of belief tries to convince the unwary Englishman that the Arya Samaj is a re-actionary movement intolerant of unvedic faiths and foreign rule. The young Civilian falls into the snare and does not pause to consider that the Manu Smriti is not the work of Swami Dyananda or of any one of his followers, that it is believed in by 200 millions of Hindus, and that it is cited and accepted as an original authority on Hindu Law by British courts. This sort of subterranean activity has, we have reasons to believe, been carried on in the Rohtak District also. As we have stated above, the Arya is never aggressive for he has not yet entered upon a campaign of a wholesale conversion of Mohomadans. The Mahammadan is preparing himself for this contigency by these subterfuges.

Though there is no acute religions conflict between the Arya and the Moslem in the Rohtak District, yet the spirit of Pan-Islam is abroad and the Mohammaden is taught by some pseudo religious leaders to regard every Arya as his natural enemy no matter whether he has afforded any cause for provocation or not. We are not prepared to commit ourselves to any definite expression of opinion. We have stated some facts which have not yet seen the light of the day, for no opinion can be formed with regard to the causes that have led to the proclamation of the district unless all the factors in the situation are duly considered. We have no doubt suggested a new line of thought and indicated a possible solution of the mystery. To this we have been led by a perusal of the following correspondence.

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To,

THE DEPUTY COMMISSIONER
ROHTAK.

SIR,

Most respectfully I beg to bring to your kind notice the following facts hoping you will take proper action.

On the 7th instant it was proclaimed by beat of drum that all the books bolonging to the religion of the Arya Samaj have been forfeited and confiscated to His Majesty. So far as I am informed no such order has been issued by the Government and I am afraid the enemies of the Arya Samaj have done this mischief by misrepresenting the Government notifications proscribing certain newspapers and periodicals having no connection with the Arya Samaj. Such a proclamation is likely to bring the Arya Samaj into hatred and lead the people to think the Government considers the Arya Samaj as a seditious body. Such a feeling may involve the Arya Samaj into serious difficulties and may give rise to various criminal proceedings. Therefore it is our most earnest request that if there is in fact any such order of the Government as has been proclaimed you may kindly issue directions as to what should be done with the books contained in the Library of the Arya Samaj here and if there is no such order of the Government as has been proclaimed the former proclamation be contradicted by a counter—proclamation and the mischief-monger who has caused that proclamation to be made without the order of the Government be properly punished. Such an action will give great satisfaction to a class which is carrying on its mission in the most peaceful manner.

I have the honour to be
Sir,
Your most obedient servant
NYADAR SINGH
President Arya Samaj
ROHTAK

Dated ROHTAK
June 13. 1910

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No. 29 1910

FROM

E. A. A. JOSEPH ESQR

Deputy Commissioner

Dist. Rohtak

TO,

LALA NYADAR SINGH

President Arya Samaj

ROHTAK.

No. 896 g — *Dated June 13, 1910.*

SIR,

In reply to your letter No. 6404 13th instant, I have the honour to state that I am unaware of the existence of any Government order forfeiting all Arya books to His Majesty, and have authorized no proclamation of that nature.

I have &c.,

Sd. CHELA RAM

for Deputy Commissioner.

Just mark the pre-eminently unsympathetic tone of the reply. It is gracelessly brief, remarkably formal, studiously constrained and bears marks of a studied desire to omit all expression of fellow-feeling. There is no promise to punish the wicked man who was responsible for the mischievous and lying proclamation or even to inquire into the affair, no expression of concern for the mental agony caused to Aryas, no statement of the beneficent intentions of the Government with regard to religious neutrality. It almost seems that the "experienced" officer was constrained to pen a reply while conscious all the

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time that he would have been mightily pleased if instead of being under the painful necessity of allaying apprehensions, he had been in a position to confirm them. One is reminded of admissions grudgingly and reluctantly made by Mr. Brodrick when nettled by a recalcitrant M. P.

What a beautiful demonstration of "sympathy" on which Lord Morley waxes so eloquent and of "humanity" with which the bureacracy is credited. If the intentions of His Gracious Majesty, his noble-minded Secretary of State, his good-natured Viceroy, and the sympathetic provincial sataraps like Sir Louis, are to be fulfilled, the bureacratic machinery should be re-adjusted and greased with the oil of sympathy and humanism.

IV.

Mahatma Munshi Ram, the venerable Governor of the Gurukula, went to Dharamsala Hills a few months back to recruit his shattered health. He also contemplated writing a book on the Patiala Imbroglio if his health permitted him to undertake literary work. But was not sufferance the badge of the tribe of which he was the head. What mattered it, if Sir John Hewett had assured him in an interview that he was a holy man and a recluse about whose mission the Government did not entertain the slightest suspicion. What mattered it, if important officials knew him personally and admired him. What mattered it, if his powerful voice had always been raised on the side of law and order and if in the past he had courted obloquy and suspicion on the part of his countrymen for refusing to misdoubt the intentions of the Government and resolutely standing by it in tempestuous times—curbing the youthful ardour of his lieutenants, solacing the wounded pride of old veterans, hushing the murmurs of victims of suspicion, and counselling moderation, sobriety and patience all around. The "guardians of law and order" must have materials for their secret diaries. He was subjected to harassment in his railway journey and when he reached Dharamsala he found strange and unwelcome visitors lounging and sneaking about his place of residence. His correspondence was tampered with and a strict vigilance was kept over him as if he was a member of a criminal tribe. The correspondence which we print below hardly requires any comment.

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.....

The 15th of June, 1910.

To

THE DISTRICT SUPDT. OF POLICE

.....

.....

DEAR SIR,

I came here for a change because the state of my health required it. I also intended to devote my spare time here to the preparation of a book which had already been notified if there was any improvement in my health. I learn that a subordinate of yours has been trying to fish information about the contents of the book which I am supposed to be writing from my friends, giving out that the same was required for a report to you. I am sorry the man has been beating about the bush for an information which he could have easily got by coming straight to me. My health has not so far permitted me to work upon the book here, but the accompanying notice which has been freely distributed will give you an idea of the contents of the work which I hope to take in hand so soon as I improve in health.

If any other information about me is wanted, I request you to kindly write to me direct. This will save unnecessary misunderstanding.

I Remain
Yours Faithfully,
MUNSHI RAM JIJYASU

AN IMPORTANT BOOK.

The Arya Samaj and its Detractors.

A VINDICATION.

At this moment the Arya Samaj is the one Dharmic movement which is the cynosure of all eyes in India. Its organization and acheivements are the best talked of, of all the present-day movements in our country and it will not be an exaggeration to say that the theme of its exploits has reached the farthest corners of the civilized world.

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But how many educated people are there who understand anything about its aims and its method of work?

Even in India, the home of the Vedic Dharma, the Arya Samaj is the most misunderstood religious movement of the time: how then can we blame the foreigners who learn everything about it through the jaundiced eyes of a prejudiced Anglo-Indian Press!

While the soul-elvating teachings of the Arya Samaj have lifted thousands out of the depths of ignorance and superstition, the unrivalled success of its Church has aroused the jealousy of lakhs of bigoted sectarians, who are trying to crush this infant institution by sheer misrepresentation and calumny. The celebrated Patiala case was only the final outcome of all these hostile efforts and the speech of the Procecution Counsel in that case is an epitome of the argument urged from time to time by the detractors of the Arya Samaj against its followers and their literature.

It is intended, in the above work, to give a detailed account of the Patiala case and after giving a verbatim report of Mr. Grey's notorious speech, to expose its misstatements and fallacious arguments; and to give a short history of the Arya Samaj movement, together with some of the principal incidents in the life of its founder. The teachings of the Arya Samaj will also be examined in the light of hostile criticism and its claim upon the attention of the educated community of the whole world will be prominently brought forward.

To be completed between 800 and 1000 pages. Will be out in December 1910.

Price has been fixed at **5 Rs.** per copy, but as money is required for costs of printing, those who pay in advance will be charged **4 Rs.** per copy including pastage. Purchasers of **20 Copies** or above will be charged **Rs. 3/8/0** per copy only, if they pay the price in advance, Send money by postal money order to the following address:—

MUNSHI RAM JIJYASU,
C/o The Manager,
THE PEOPLE'S BANK BRANCH,
JALANDAR CITY.

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.....

24th June, 1910.

DEAR SIR,

It is very good of you to send me the prospectus of your book, which you propose to publish. I trust that the climate of Dharamsala will benefit your health and that you will be soon in a position to proceed with your work; that it will be conceived in a spirit of fairness and moderation and that in your criticisms of others, who may appear to you to have interests in opposition to those of your cause, you will endeavour to be just.

I notice that the Patiala case will be discussed in your book. This will involve some notice of Mr. Warburton and his labours, and I would suggest that two things may be borne in mind in connection with Mr Warburton :—Firstly that he is not a European, but a pure Asiatic and, 2ndly, that he has the reputation, and a well deserved one, of being one of the finest detective Police Officers ever known in this Province.

"Warburton da Sundia Namchor jawahiran Sog tamam."

There are very many of your countrymen who have a high regard for Mr. Warburton.

I have heard a good deal from my friends in Multan of the good work that you have done at Hardwar. The conception of your Gurukul College was a very fine one and I may say, that, from what I hear, the whole scheme is an admirable one. Shortly before I left Multan, I visited the Gurukul at Dera Budhu and I have nothing but praise to say of that remarkable little institution.

As regards Police enquiries about the movement and doings of individuals, I may mention that I made a stay some few years ago, at a large town in Germany and I had to give full particulars about myself, in writing, to the police. Similarly, in Paris, a little over three years ago, the Police had authority to demand from me, in writing, my identity and business. Here in India the liberty of the indiyidual is much greater and the power of the Police much more circumscribed than in the countries of Europe and America. I go into same detail with you as you are a known leading man in your community and much depends on your enlightenment, on your counsel and on the moderation of your views.

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Live and let live means a good deal. Yourself as a social and religious reformer of eminence will I hope, in my district, never have to complain of want of courtesy or of undue interference by the police. I thank you for kindly permitting me to refer to you for information: but it will be as well to advise you that I am by profession a policeman. We too have our duty to do. We do not seek popularity with any class in particular neither do we wish to offend the susceptibilities of any one. We try to do the right thing for the public good, though what we do may perchance by annoying to some.

With a learned man like yourself? *Verbum Sat Sapientis.*

I am

Yours Sincerely

.....

The Revd. Munshi Ram Jijyasu.

....

27th June 1910.

DEAR SIR,

I thank you for your kind and courteous letter in reply to mine and for the valuable interesting information contained therein. I might, however, tell you that I already know all about Mr. Warburtons' antecedants having had to go through lengthy official files and other important documents in preparing myself for the gentleman's cross-examination for which, however, no occassion arose. I consider I know his strength and his weakness and as I have always tried to be fair and moderate in criticism of men and measures alike, I hope I will not depart from my previous course of couduct in this particular instance.

I thank you for your kind expressions of opinion about the Gurukula and myself. I also thank you for the well deserved rebuke which you have administered to me at the end of your letter. I admit it was rather silly on my part to ask a Police Officer to apply for information to the very object of his investigation.

Personally I have never felt the least inconvenience on account of Police Surveillance, but I do not want the rank and file of the Arya Samaj, who cannot all be expected to possess a philosophical balance of mind, to become grievance-mongers on account of the fool-

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ishness of some of the subordinate Indian Police officers. This was the only excuse for my boldness in addressing you without previous acquaintance for which I hope you will excuse me.

I remain
Yours Sincerely
MUNSHI RAM.

KOTWALI BAZAR DHARMASALA :
The 15th June 1910,

THE POST MASTER GENERAL,
Punjab, LAHORE

SIR,

I came here for a change on the 9th of April 1910. I learnt that I was being watched by the detective Police. For the first fortnight it was alright with my Dak. But after that period I began to suspect that my Dak was being tampered with.

When I reached Dharamsala, a Hindu was in charge of the Kotwali Bazar Post office, but he was replaced by a Mahomedans shortly after my arrival. I kept quiet up to this time for fear of unnecessary botheration, but matters have come to a pass when it is difficult for me to remain silent. I have the following definite complaints to make to you.

i. I am a member of a society called the Arya Pratinidhi Sabha Punjab whose head quarters are at Lahore. The Secretary of that society Dr. Parmananda says in his letter No. 722 Dated 27th Jeth *i.e.* 9th June 1910, that he sent a notice of meeting to me on the previous day. That letter reached me on the 12th of June but the notice has not reached me as yet.

ii. One 28th April 1910 I wrote to the Secretary of the London School of Economics and Political Science asking for a Prospectus, because I wanted it for a young man in whom I am interested. In his reply Dated 27th May 1910, the Secretary says:— "I send by the same mail a copy of the programme of lectures and classes at this School of the University of London together with the

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syllabus and time table of the special course for Indian students. The packet containing "the programme &c." has not reached me as yet while the letter was received on 12th June. I respectfully request the favour of your kindly instituting inquires about the same, if you think it proper.

I remain,
Yours faithfully,
MUNSHI RAM JIJYASUi

No. $\frac{4645}{VI-2525}$

FROM

THE POSTMASTER GENERAL,
Punjab & N.-W. F. Province,

To

L. MUNSHI RAM JIJYASU,
Kotwali Bazar, DHARMSALA.

Lahore, the 21st June, 1910.

SIR,

I have the honour to acknowledge receipt of your communication No. nil dated, the 15-6-1910.

The matter will be enquired into at once and I shall communicate with you again in due course.

I have etc.

.....
For Postmaster General,
Punjab and N. W. F. Circle.

KOTWALI BAZAR DHARMASALA
The 23rd of June 1910.

To

THE POST MASTER GENERAL,
Punjab, LAHORE.

SIR,

I am in receipt of your No. $\frac{4645}{VI-2525}$ dated 20/6/~~13~~.1 thank you for your kind acknowledgement of my letter.

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ii. I have further to inform you that the packet containing the programme &c. alluded to in the letter of the Secretary of the London School of Economics and Political Science has now been received by me. It is, however, very strange that while both the envelopes bear the London postmark of the same date and time (*i.e.* May 27 10 B. 5-45 p.m.) the letter reached Dharmasala on the 12th June 1910, while the packet reached the same place exactly ten days later (*i.e.* on 22nd June 1910). I earnestly request you to inquire and kindly satisfy me on the point. If the packet was detained as suspicious on account of the envelopes containing the words "Political Science" on its face, I would like to enquire from responsible authorities whether "the London School of Economics and Political Scienc" attached to the London University is or is not a proper institution (in the eyes of the Indian Government) to send young Indians to.

iii. I have not yet received the envelope containing a notice of meeting of the Arya Pratinidhi Sabha Punjab, Lahore.

I am forwarding to you with this letter both the envelopes from an inspection of which you will find that besides the London postmark they bear only three post marks each of the Dharmsala Cant. and Kotwali bazar post offices and of no other intermediate station.

I remain
Yours Faithfuly,
MUNSHI RAM JIJYASU.

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The Gurukula Samachar.

Motto I:—By the force of *Brahmacharya* alone have sages conquered death.—*The Veda.*

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members..... .....There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

The Vacation. Both the College and the Secondary Department of the School have been closed on account of the Annual Vacation. The Primary Department will be closed for one month with effect from October first. Professors Balkrishn M. A, and Mahesh Charan Sinha M. Sc, have gone to Sindh to attend the anniversaries of some Samajes. L. Lachman Dass B. A, and Pandit Ralla Ram Shastri have formed a deputation and are collecting subscriptions in the Punjab. Professor Rama Deva has completely recovered from the nasty eye complaint and intends staying in the Gurukula for the vacation. He expects that his Arya Bhasha History of Ancient India of which about 400 pages have ready been printed will be out by the middle of November.

Mahatma Munshi Ram. Professor Balkrishna having resigned, Mahatma Munshi Ram has been persuaded to emerge from his retirement and take up once more the arduous duties of Governor and Principal. We welcome him back to the big family which has never ceased regarding him its father and hope that it will grow and flourish under his fostering care and paternal guidance.

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The Season.

Heavy downpours are no longer the order of the day. We have occasional showers and drizzles and sometimes feel the oppressive heat which humidity in the atmosphere causes. However we are much better off than the "toilers" in the plains below who look up to us with yearning glances.

*** *The Editor of this Review does not undertake to return any manuscripts; nor in any case can he do so unless either stamps or a stamped envelope be sent to cover the cost of postage.*

It is advisable that articles sent to the Editor should be typewritten.

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THE VEDIC MAGAZINE

1. The annual subscription of the VEDIC MAGAZINE including postage, is Rs. 3 for India and 5 Shillings for foreign countries, *payable strictly in advance.* Specimen copies can only be sent on the receipt of Annas 5 and back copies on the receipt of Annas eight for each.

2. No concession as regards the rates of subscription is allowed to any body.

3. Our advertisement charges are as under:—

	Full page.	Half page.	Quarter page.
Yearly	50 Rs.	30 Rs.	20 Rs.
Half-yearly	30 „	20 „	12 „
Quarterly	20 „	12 „	7 „
Monthly	5 „	3 „	2 „

4. All literary contributions should be addressed to the Editor at Gurukula Kangri, Hardwar, and all business letters and remittances should be sent to the Manager at Vedic Magazine Office, Gurukula Kangri.

5. Subscribers not receiving any number of the Magazine should communicate with this office within the last day of the month. No complaint for the non-receipt of any copy shall be entertained after the expiry of that time.

MANAGER'S NOTICE.

Subscribers are requested to quote their roll numbers noted against their names on wrappers always when remitting money or writing for a change of address, &c.

MANAGER,
The Vedic Magazine.

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The Hon. Pandit Madan Mohan Malaviya

(His Life and Speeches, 610 pages. Rs. 2)

This is an exhaustive collection of all the speeches of Pandit Madan Mohan Malaviya which he has delivered on various occasions from 1886 up to date, together with a life sketch of the Pandit. The speeches which are embodied in this volume are not mere speeches but they are the fruit and flower of a soul deeply rooted in a sense of the eternal verities of life, of a character distinguished by simplicity and self-control, of an intellect given to an honest study of facts and an impartial and fair-minded presentation of them. The publishers are convinced that they are supplying the Indian reading public with a record of activity exercised on behalf of the country, which will serve to infuse moral seriousness, honest study, and strenuous endeavour into the life, both private and public, of all who seek to take part in India's public life. The publishers have left nothing to be desired as regards the printing and the get up. The book deserves wide circulation and—what is perhaps more important—careful study. The publishers have managed to offer 610 pages of good print for Rs. Two which it is needless to say is decidedly cheap.

SKETCHES OF INDIAN ECONOMICS

BY R. PALIT

The above book professes to be a modest contribution but is really a great deal more than a modest contribution towards guiding and assisting those who are desirous of taking on hand some industrial project or other. All questions regarding the industrial and economic aspect of India are dealt with in a practical spirit in the twenty-one essays that are printed in this Volume. The Author Mr. Palit was for more than four years Editor of the "Indian Economist." The book is fittingly dedicated to His Highness the Gaekwar of Baroda who is in the practical sphere, what the late Justice Ranade was in the theoretical, the apostle of industrial Swadeshi in this country. We have no doubt that the book will be found useful by all persons who seek light and guidance on Indian trade, industries and manufactures. The book is neatly printed on feather-weight paper and handsomely got up. For a Volume of 336 pages the price Rs. 1-8-0 is very moderate.

GANESH & Co,

Publishers, Madras.

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"THE ARYA PATRIKA."

Published every Saturday at Lahore.

Is the only recognized weekly English organ of the Arya Pratinidhi Sabhha, Punjab.

Devoted to the elucidation of the Vedic Principles the discussion of Religious, Socia Moral, and Economical matters, containing information regarding the Veda Prachar and Gurukula Movements and news of general interest to the Arya Samaj and the General Public, advocating Vegetarianism Commerce, Temperance, Purity, Enfranchisement of women, Art and Science. Highly spoken of by the Press.

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